

Group Studies WFU Tensions

RALEIGH, N. C. (BP) — The general board of the North Carolina Baptist Convention has authorized a special member committee to work with trustees of Wake Forest University to open channels of communication to relieve tensions between the Baptist school and the convention and its churches.

A report to the board by the North Carolina convention's general secret-

Quoted

Child Pornography: "We are not talking about happy little children joyfully romping about without clothes and without a sense of shame. We are talking about children being physically coerced and psychologically manipulated into exploitive scenes. We are not dealing with the healthy liberation of sexuality. We are dealing with the sickest kind of anti-sexuality," declared Harry N. Hollis Jr., director of family and special moral concerns at the SBC's Christian Life Commission, in a recent public forum in Nashville on "Morality, Censorship and the Law". Hollis said he believes the First Amendment is not absolute and was not intended to protect child pornography. (BP)

Falter not, SBC! "Oh yes, there are others besides Southern Baptists, thank God for that, but you and I stand in his presence responsible for the proclamation of the gospel to the whole world (under the Bold Mission plan). And there is no way we can escape that responsibility," Baptist publishing executive Grady Cothen told the 2,000 attending the Bold Mission Leadership Conference at Glorieta, N. M. Cothen, president of the Southern Baptist Sunday School Board, told the group that he sees more unity among the convention agencies than ever before, calling it "a new day in the history of SBC."

Church is for "sissies"? Children might think so if all of their teachers are women and they have few — if any — men with whom to identify in the church, believes Joy Suzette Rayford, minister of elementary education at Second Ponce de Leon Baptist Church, Atlanta. Rayford, who is teaching a one-month course in "Survey of Ministry with Children," at Southern Seminary, Louisville stresses the need for men to be involved in the church's children ministry. (BP)

17 Baptist Churches Reported In Moscow

By C. E. Bryant

WASHINGTON, D. C. (BP) — Three new congregations in the suburbs will bring to 17 the number of Baptist churches in the Moscow area, Carl W. Tiller, associate secretary of the Baptist World Alliance (BWA), said here.

Most visitors to Moscow are familiar only with the large central congregation known as the Moscow Baptist Church. It was highly publicized when President and Mrs. Richard Nixon attended services there in 1972.

In an interview to be published in the July issue of Baptist World, the BWA publication, Tiller noted signs of Baptist growth in several cities he and Mrs. Tiller visited in May and said also that "there are many encouraging signs of relaxation of the state's relations to the Baptists."

He observed the Soviet Union falls short of human rights in such areas as freedom of expression, freedom of movement, and freedom of association. He said, however, that "except for the portions of the Soviet Union annexed in the period 1940-45, the people cannot remember a time when they had such rights. Therefore, many of them do not perceive the human rights situation in the same way as North Americans."

Tiller was excited by youth activities in the churches. "The youth work is tremendous," he said. "I attended a meeting of about 100 youth in one church following an evening service. The singing and the testimonies were thrilling. At another church, nearly 400 youth assembled for a meeting while our team was in another room for an after-service dinner."

Reports of the existence of 13 Baptist congregations in the Moscow suburbs reached the BWA offices in Washington more than a year ago, and critics asked for verification of the figure. The BWA was able, through its European office, to furnish the names and addresses of these churches.

Dr. and Mrs. Tiller visited one of them on Sunday morning, May 15, and found an exterior sign plainly identifying the meeting place as a church building. The church has 79 members. He was told that in addition to the 13, three other congregations have been organized and are awaiting registration, a requirement of Soviet law.

Tiller reported that church buildings he had previously visited in various parts of the USSR have been enlarged.

ary-treasurer, Cecil A. Ray, noted that tension has resulted from "various issues which have accumulated over the years but triggered by the 'Larry Flynt' incident this year" (when the Hustler magazine publisher was invited by a student group to speak on campus).

The committee, to be named later, will serve through the 1979 annual meeting. It will report to the 1977, 1978, and 1979 meetings on "all areas of Wake Forest/convention relationships" and "may... (make) recommendations."

Ray's report said the committee "will not assume nor interfere with the responsibilities assigned to the (Wake Forest) trustees by the convention, but will limit its relationship to the trustees in matters of communication, information and suggestions."

His report noted "the expressed desire of the administration and trustees (of Wake Forest)... for harmonious ties with the churches and the convention." He expressed appreciation for the "good spirit and cooperation" demonstrated by Wake Forest president, James Ralph Scales, and trustee chairman, Egbert L. Davis Jr.

Baptists Total 33.26 Million

WASHINGTON (BP) — World Baptists continued their long upward trend this past year, registering a gain of 381,797 church members and bringing their new figure to 33,269,319, the Baptist World Alliance (BWA) announced here.

The "Baptist community" figure jumped nearly 2.5 million for the year ending Dec. 31, 1976, reaching the current number of 46,221,039. Because Baptists accept into membership only persons who have reached an age of discretion and have voluntarily chosen to be identified as Christians, the membership figure is approximately the same in concept as the idea of "full, communicant and confirmed membership" in some of the pederbaptist denominations, according to Carl W. Tiller, BWA associate secretary for study and research.

Thus, the "Baptist community" figure, which includes children and

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HMB Accepts Volunteer Missionary Challenge

By Dan Martin

ATLANTA (BP) — The challenge of helping recruit 5,000 volunteers for mission service was accepted here during the summer meeting of the Southern Baptist Home Mission Board.

The challenge to help raise volunteers for one or two year terms of service at home and abroad was issued by President Jimmy Carter, a Baptist layman, and voted into existence dur-

ing the June meeting of the Southern Baptist Convention (SBC) in Kansas City.

Home Mission Board directors went on record as accepting "the challenge to work in cooperation with state conventions to enlist... 5,000 persons (and) groups of churches (and) (individual) churches who will agree to provide and fund 5,000 persons in the Mission Service Corps to serve for one or two years, either in the United States or overseas, in an effort to reach the objectives of Bold Mission Thrust."

The board also agreed "to join other designated SBC agencies in the enlistment and utilization of these persons... to the greatest degree possible."

Carter unveiled his idea of 5,000 mission volunteers by 1982 at a meeting with Southern Baptist agency heads in the White House two weeks before the SBC annual meeting and then made an appeal to SBC messengers by videotape.

Charles Myers, a Home Mission Board director from Jackson, Miss., called the commitment to Mission Service Corps "the most significant action we have been asked to take in a long time." Myers is pastor of Alta Woods Baptist Church in Jackson.

The resolution asked that a "priority item" be included for the corps in the 1978 Annie Armstrong Easter Offering for Home Missions.

Later, directors allocated some \$500,000 in the offering for the project.

A current Home Mission Board, Foreign Mission Board, Brotherhood Commission and Woman's Missionary Union project — Volunteers Involvement in Missions — will be "invaluable as a resource bank" to the Mission Service Corps, said Bill Tanner, HMB executive director treasurer.

In Volunteers Involvement in Missions, volunteers will be recruited and made available for missions projects. Volunteers Involvement in Missions generally will be for short-term projects for persons who will pay their

own way, while Mission Service Corps will be a longer-term of service, with workers paid through sponsorship by churches or contributions by individuals and groups.

Volunteers Involvement in Missions currently is preparing an application form for potential volunteers to use in making their availability, talents and interests known.

In another action, directors approved allocations for the Annie Armstrong Easter Offering, which will total \$13 million.

The allocation includes \$9,163,000 for support of missionaries and field ministries; \$1,837,000 for special projects, and \$2,000,000 for advance in critical areas.

For the advance in critical areas, 25 percent will go toward Mission Service Corps, while 75 percent will go to implementation of Bold Mission Thrust emphases.

Tanner told directors that as of July 19, Southern Baptists have contributed \$9,782,243 to the 1977 Easter offering, a (Continued on page 2)

Southern Baptists Urged To Part With Their 'Wealth'

GLORIETA, N. M. (BP) — Southern Baptists at all levels play a dangerous game in the way they use their financial resources, Cecil Sherman warned at a conference here.

"We as Southern Baptists are a people of great wealth," Sherman said at a conference on "The Bible and Moral Decision Making" sponsored by the Southern Baptist Convention Christian Life Commission.

"We've set out to double the giving to (the denomination's) Cooperative Program (unified budget) and that's a worthy goal," declared the pastor of First Baptist Church, Asheville, N. C. "But we have almost a glut of things, with many of our churches' and conventions' budgets swollen. How we conduct ourselves within this situation is vital to our very life as a denomination. 'The big question for us is — can we touch so much and not be distorted by it and have our discipleship diluted?' Sherman said. 'Can we be the church that got fat but chooses now to live lean?'"

"Our charity is not total," charged Sherman. "It is fickle — near casual. It is not costly. I believe in the concept of Bold Mission... which our denominational leaders have encouraged for us (to proclaim the message of Christ to all the world) but they have not asked enough of themselves nor of us."

"Bold Mission needs a type of sacrifice that we have not yet seen either on the part of our denominational leadership or from pastors like myself. Let me be specific about what I believe the Bold Mission thrust needs," explained Sherman: "First, Bold Mission needs to ask individual Christians not for 10 percent but 20 and 30 and 40 percent of their income."

"Second, Bold Mission needs to ask churches for 50 and 60 and 75 percent of their income. Thirdly, Bold Mission needs to ask state conventions like my own North Carolina convention for 50 percent of their Cooperative Program receipts. Fourthly, Bold Mission needs to ask every denominational executive to live on \$30,000 a year or less."

"And then," Sherman concluded, "Bold Mission will have credibility. We will either give away our denominational wealth or the denomination will begin to come apart at the seams."

Zambia Mission Stint Changes Four Mississippi Students

Four young Mississippians returned recently from a four week mission stint in Africa more appreciative of their lot here in America.

The four, student summer missionaries, appointed through the state Baptist Student Union to serve a month in Zambia in a youth crusade, agreed with Loretta Reynolds, student at University of Southern Mississippi, who said, "I can see so much more that Americans don't appreciate what we have... I've seen how beautiful life is."

Al Fike, student at William Carey said, "I've learned how much I can do without — I sold my watch for one thing."

The students conducted youth rallies and led in a youth camp, spending much of their time in the remote villages of Zambia.

"We saw that God can overcome all barriers," said Kathy Staggs, student at Ole Miss. One barrier was language. Though English is the nation's official language, Nyanga, an African tongue, was spoken in the villages.

Eddie Broadhead, student at Mississippi College, said he thought "As far as his lifestyle — we'd better leave it alone — uncluttered." He said that some things would be well worth changing, though, such as the fact that in the villages parents still choose mates for their children.

Boy Drowns At RA Camp

Barry Outlaw, 14 year old son of Mr. and Mrs. Henry Outlaw of Belzoni, drowned Monday at Sardis Lake while attending a Royal Ambassador Camp. He was pronounced dead on arrival at South Pando Hospital in Batesville about 4:20 p.m.

The senior lifeguard at the camp, who is a qualified lifeguard, a counselor, and Corps of Engineers personnel had tried to revive him at the pool without success. He was carried to the hospital by ambulance.

Barry was one of six boys attending the camp from Eastside Baptist Church, Belzoni.

The students said the people's fear of witchcraft is still very real. And often when a child gets sick, his parents are told he is demon possessed.

Christianity forces a great lifestyle change for men, especially. "When a man comes to church and becomes a Christian," said Loretta, "He's throwing his manhood away. He's saying he won't drink... He's really giving up things."

The students said they noticed a seriousness in considering coming to Christ with the young people. "We were asked 'if I become a Christian, should I fight in the army?'" said Eddie. They also asked what would happen if they had to steal for food.

In every village, the students were greeted with songs and a dance — signs of great pleasure at having honored guests. And in the two-and-a-half hour worship services, often someone would get up and do a dance.

Frank Baker, co-director for the Zambia Baptist 1977 Crusade, wrote the Mississippi Baptist student work department, thanking it and the state BSU students for sending "the team of the work," he said.

"We worked them hard — maybe too hard — but they were up early each

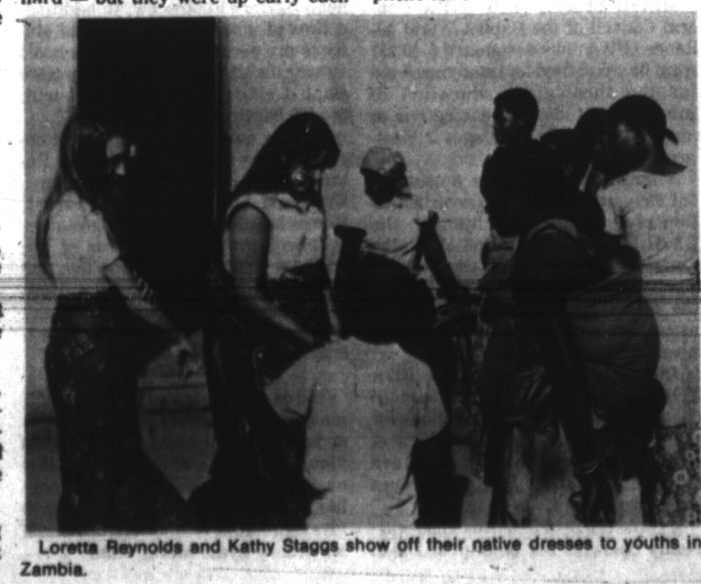
morning ready to go, without a single complaint... our Zambian youth are still asking about our Share teams, the decisions made are being followed up with good results, and we all feel that the month was most successful, thanks to the great work our college teams did."

As a result of the time in Africa, at least one of the four is applying for the Foreign Mission Board's Journeyman program — a two year overseas mission tour.

This Zambia project is a part of the summer missions program sponsored by the Department of Student Work of the MCB in cooperation with the Home Mission Board and the Foreign Mission Board.

This year, 47 students from 14 colleges were chosen to serve in six countries and 25 states. The financial goal — raised entirely by students — was set at \$30,000, and to date, \$31,753.37 has been given.

Students on the Zambian team are available to speak to church groups either together or separately, about their experiences as summer missionaries. For information, contact the MCB Department of Student Work, Box 530, Jackson, Miss. 39205, or phone 354-3704.



Loretta Reynolds and Kathy Staggs show off their native dresses to youths in Zambia.

New Plan

Associational Meets Begin

Fifteen associations in the state are already involved in a new approach to associational officers' training, according to a statement by Chester Vaughn, program director for the Mississippi Baptist Convention Board. The new approach, first introduced about a year ago, is called the Mississippi Plan for Associational Advance.

The springboard for the new plan was a meeting of all associational officers held in May of 1976 at Alta Woods Baptist Church in Jackson. A similar meeting was held this year at Alta Woods.

The Mississippi Plan for Associational Advance, according to Vaughn, suggests that each association enlist a corps of workers for each organization. The Mississippi Baptist Convention Board staff would provide training for them. Additionally, a quarterly associational night would be established, Vaughn said, that would involve all organizational council members but not all workers. The organizational council would be made up of the directors of the church organizations for Sunday School, music, Brotherhood, and Church Training.

In most associations the Woman's Missionary Union already has a functioning organization of its own.

The reasons for having only the organizational council instead of all of the church offices is to reduce the audience for more effective training efforts, it was pointed out. The directors then would be responsible for the training of those in their organizations.

In addition to the organizational council members the pastors in the association would also meet, Vaughn added. This would provide "helpful opportunities for skill development in organization work," he said.

Vaughn declared that the plan would seek to rebuild age group association workers' meetings. In the 1960s, he said, there were those who said that associational meetings needed to be discontinued. "Our strategy," he continued, "is to assist our 1,927 churches by assisting the associations in developing a corps of officers and to develop materials for them."

The projection is for multiple conferences in each program area at the quarterly associational meeting, Vaughn declared. It is hoped that all the churches in each association will encourage the organization council members in all the areas utilized by the churches to attend the associational meetings, Vaughn said.

"Growing Pains" Coming This Fall To Record

This fall, a new feature is projected for the Baptist Record. A special column entitled "Growing Pains" will offer answers to questions submitted by readers concerning "the growing up years."

The column, with questions answered by staff members of the Baptist Children's Village, is expected to begin on a trial basis, and each question received will be answered, either in the pages of the Baptist Record, or in a personal response.

Question writers' names will not be published in the Baptist Record.

The two Village staffers who will handle the answers are fully qualified to do so. The two are Mrs. Claire Nowlin, director of social service at the Village, and Karl K. McGraw, administrative assistant.

Mrs. Nowlin is a native of Brandon and a graduate of Millsaps College with a degree in sociology and a master's degree in Social Work from Louisiana State University. She has been a child welfare worker in Mississippi, a psychiatric social worker in Texas, and a social worker for a group home for disturbed adolescent girls also in Texas.

She is a member of the National As-

sociation of Social Workers and the Academy of Certified Social Workers. Married to John Nowlin, she is the mother of four - year - old twins.

McGraw, an ordained Baptist minister, is a native of Centerville and a graduate of Mississippi College. He became certified in child care training at schools of social work at the University of Texas and the University of North Carolina.

He is a former pastor of Highland Baptist Church in Vicksburg, and was a member of the child care staff for Kentucky Baptists. Prior to his appointment as administrative assistant, he has been a houseparent, direc-

tor of activities, and director of church relations for the Village.

Married to Nancy Stanger, he is the father of a son and a daughter.

Baptist Children's Village Superintendent Paul Nunnery said that though these two will assume responsibility for answering the questions, they will confer with other qualified persons from the Village staff and members of its consulting firm of psychologists when necessary.

Anyone having questions concerning growing up, and parenting, please write the Baptist Record, Attn: Growing Pains; P. O. Box 530, Jackson, Miss. 39205.

HMB Accepts

(Continued from page 1)

gain of \$1,109,221 over mid-July of 1976.

In addition to accepting the Mission Service Corps challenge and adopting goals, directors also:

—Approved purchase of an automobile for the executive director - treasurer's use;

—Accepted the resignation of Barry

St. Clair as youth evangelism director for the board;

—Passed a resolution recognizing the vital role of the Education Commission of the SBC and the Association of Southern Baptist Colleges and Schools in "the recruitment and training of home mission personnel and the creating of mission awareness of students, faculty and staff."

—Expressed appreciation to foreign missionary, Lewis I. Myers Jr., who served with the Home Mission Board during the Vietnam refugee crisis;

—Okayed a letter to the SBC Executive Committee asking consideration for a by-law change which would make it possible for the directors of the various boards, agencies and commissions to be terminated for prolonged absenteeism.

—Appointed 33 persons to mission service, including three missionaries, eight missionary associates, two US-2 missionaries and 20 mission pastors.

—Passed a resolution in memory of S. Courts Redford, executive secretary of the board from 1954-1964, who died recently in Bolivar, Mo.

33.26 Million

(Continued from page 1)

—Europe, 1,172,064 church members. Europe has now reversed its recent annual loss experience and showed a gain this time of more than 2½ percent. However, two-thirds of its Baptists are in communist countries, and in most of these the official count of Baptists changes rarely or minimally, Tiller said.

—Africa, 829,421 church members. In 22 of the 38 of the African countries which have Baptist churches, the membership count increased in the past year. However, armed hostilities in several parts of Africa have made the Baptist census difficult, Tiller noted.

—South America, 521,616 church members. The decade-long rise in Baptist numbers on this continent came to a halt this year, and there was a slight decline. However, growth continued in the Spanish-speaking and Dutch-speaking countries.

—Central America and the Caribbean Islands, 193,039 church members. This area also suffered a slight decline in membership, particularly in the islands. On the mainland, Nicaragua was a leader in evangelistic results. Every political jurisdiction in Middle America now has Baptists within its boundaries.

—Oceania (Southwest Pacific), 114,163 members. Baptists in Australia, New Zealand and Papua New Guinea have increased in numbers this past year, while those in Indonesia have declined somewhat.

—Middle East, 1,871 church members. This, the smallest of the areas for which the BWA collects statistics, is the only region in which the Baptist population has more than doubled in the past decade. The numbers increased by 133 this past year, according to Tiller.

Bible Conferences Projected

The five simultaneous area Bible conference in mid-August offer top notch Bible teachers in each:

These conferences will be held August 19-20 at Senatobia, Starkville, Hattiesburg, Jackson, and Greenwood. The teachers, all offering a study of the biblical book of James are Bob Hamblin, pastor of Harrisburg Baptist Church, Tupelo, teaching at FBC, Senatobia; Bob Shurden, of Mississippi College, at FBC, Starkville; Schuyler Batson, of Emmanuel Baptist Church in Alexandria, at FBC, Hattiesburg; Harper Shannon of Huffman Church in Birmingham,

Ala., at Daniel Memorial in Jackson; and Howard Spell of Clinton, at FBC, Greenwood.



Hamblin, pastor of Harrisburg Baptist Church, Tupelo, teaching at FBC, Senatobia; Bob Shurden, of Mississippi College, at FBC, Starkville; Schuyler Batson, of Emmanuel Baptist Church in Alexandria, at FBC, Hattiesburg; Harper Shannon of Huffman Church in Birmingham,

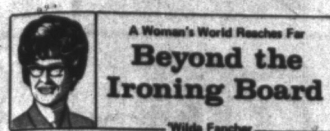
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The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word "love". It is the divine vitality that everywhere produces and restores life. To each and every one of us, it gives the power of working miracles if we will. — Lydia Maria Child.



Last week I sat at Roosevelt Lake hanging my feet off a pier, embroidering a picture for James' birthday gift. I looked up toward the road and saw a young lady with a camera. "Boy, I hope she didn't take my picture," I said to myself.

The young lady was one I'd sat on the pier with for a long time. When James had carried his fishing gear down, he spoke as he crossed the pier-bridge, and they struck up a conversation that revealed she is a Baptist and reads this column, so he called for me to come down and meet her. We had a real nice visit. She left to pack to go home. Then she came out with her camera.

She headed down the hill toward me, and James was coming from the other direction. He had been fishing in water up to his waist, and his shirt gave indication that he had no handkerchief in his pocket with which to wipe the mud from his hands as he fished and rebated his hook. Debbie said, "Would you all mind too much if I took your picture?"

We agreed that we looked frightful, but that if she wished, we would not object. However, I did tell her if she showed it to anyone, she'd be in big trouble. My hair was tousled by the wind, and James' was up in the cabin on the hill. She laughed, and then said, "Will it be all right if I show it to Jim and Laurie?" (They were mutual friends we know.)

We laughed back and said, "Yes, that'll be o.k. They've seen us dressed up. They've seen us when we're put together."

As we went up the hill to our cabin, and she went toward her car, I thought, how nice that God always sees us put together — put together in Christ. How nice that I don't have to go by the mirror or make-up kit when I enter into conversation with Him. How nice to belong to Someone like that. And to know that I always will.

17 In Moscow

(Continued from page 1)

leased by the end of 1977.

A 1960 split between churches of the All Union Council of Evangelical Christians - Baptists and a group of separated churches seems to be healing, Tiller said. Forty three of the separated congregations have registered with the government, and this requirement for registration had been one of the points of division.

Tiller spoke also of the spiritual dedication of the people he met. "Baptists of the Soviet Union continue to be faithful, dedicated, persevering disciples of Jesus Christ," he said. He noted "a strong and genuine desire for permanent world peace," and observed that "the average man and woman in a Baptist pew ardently desire the peaceful settlement of international disputes."

Raleigh, N. C. (BP) — J. Marse Grant, editor of the Biblical Recorder, North Carolina's state Baptist newspaper, has been named vice chairman of the state's Board on State Goals and Policies by N. C. Governor James B. Hunt Jr. Hunt serves as chairman of the board, which is the chief advisory agency in North Carolina to the governor on goals and policies.

These identical conferences will begin at 7 p.m., Aug. 19, and conclude at 11:50 a.m. Aug. 20. A \$5 registration fee, payable at the conferences, includes cost of breakfast and the "James" study guide. Write or call: Sunday School Department, Box 530, Jackson, Miss. 39205. Phone: 354-3704. Child care, (birth-5), will be provided for the Friday and Saturday sessions without charge.

The Missions Task

Bringing Honor To God

By John Alexander, Director Stewardship Dept., MCB

The word "steward" comes from the Greek word "oikonomos" and refers to the management of household affairs. Early church writers used the word to refer to managing farm labor. As the secular word is imbued with New Testament concepts, it takes on the idea of partnership. Paul referred to Christian stewards as God's fellow workers. Christian stewardship is the daily living-out of a transforming encounter with the living Christ.

Christian stewardship is not a department of life or a sphere of activity, but the response of life as a whole displayed in attitudes and actions.

In Christ's day every household of distinction seems to have had a steward. In the parable of the laborers in the vineyard, the steward pays the laborers at the close of the day (Matt. 20:8). In the parable of the unjust steward, he had full charge of his master's affairs and could even use his master's possessions to his personal advantage, but was completely accountable and must render an account when requested to do so. An unfaithful steward was usually discharged at once (Lk. 16:1-13).

In a warning to his disciples, Jesus seems to imply that they were to act as stewards in his absence, left in charge of his gospel, and were to use their gift to the best advantage in behalf of others until his return.

Paul and his associates regarded themselves as stewards of the mysteries of God (I Cor. 4:1). A bishop or overseer is to be God's steward (Titus 1:7). Peter considered himself and other Christians as "stewards of the manifold grace of God" (I Peter 4:10).

From a study of New Testament texts where the word is used, a steward's responsibility was in the areas of managing money, minds, and the mysteries and manifold grace of God. Property and people were committed in trust and at any time the Lord of the steward might call for an accounting in order to judge for himself the faithfulness of the steward. A steward of God should conform to the highest ideal of moral and spiritual qualifications.

The New Testament texts say to us today that (1) Every Christian is a responsible steward of God. (2) A Christian steward does not own, only manages a trust from God. (3) Each Christian steward is completely free to mismanage his Lord's affairs, but he must render an accounting for his mismanagement. (4) A Christian steward may be separated from his trust for misuse or mismanagement. (5) No standard of success is outlined but faithfulness is required. (6) The well-being of others is dependent upon a stewards faithfulness. (7) Appropriate personal and eternal rewards follow faithfulness.

"It is required of stewards that a man be found faithful" (I Cor. 4:2). In recommending others, Paul says again and again, "... he is a faithful brother, minister, servant, etc." At the judgment the righteous are to receive commendation as "good and faithful servants."

Only those Christians whose lives are examples of faithfulness bring honor to God who is himself faithful and true. Think about it!



Owen Cooper, second from left, provided Stella Girvin, left, who was on an assignment for NBC, a soft drink prior to an interview in the Cooper home following the departure of President Jimmy Carter. Mrs. Cooper and James Yates, pastor of First Baptist Church, Yazoo City, join in the conversation. (Photos by Don McGregor)

Aftermath Of President's Visit



Mrs. Owen Cooper of Yazoo City places a bronze plaque on the headboard of the bed in which President Jimmy Carter slept during his overnight stay with the Coopers. The inscription declares that the President slept in that bed on July 21, 1977.

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NAMES IN THE NEWS

Al Marengo, on July 10, was ordained to the gospel ministry by Grace Memorial Church of Gulfport. Marengo has recently accepted the call to be pastor of Calvary Church, Gulfport. He will be a senior at Carey this fall. Those participating in the service were J. W. Brister, association missions director, who brought the charge to the church; and Jim Futral, pastor of Grace Memorial Church, who brought the charge to the candidate. Other visiting ministers and deacons participated in various parts of the service. Marengo is married to the former Jan Doyle of Cleveland.

Carey Paul Douglas has recently been called as pastor of East Lincoln Church (Lincoln). He has pastored churches in Vicksburg, Memphis, and Crenshaw. Douglas was associated with the E. J. Daniels evangelistic revival team of Orlando, Fla., for five years, and also did evangelistic work carrying him to many states.



Oakland Heights Church, Meridian recently added two new staff members. Landry Adkins is the new minister of education and youth, and Chris Jenkins is the new minister of music.

Adkins is a native of Soso. He is a graduate of Northeast Jones High School, Jones County Junior College, Mississippi College, and holds the master of divinity degree from New Orleans Seminary. His wife is the former Pamela Christian of Ellisville.

Jenkins, a native of Meridian, is a graduate of Meridian High School and is a 1975 graduate of Mississippi College. He taught school in Yazoo City and Pelahatchie and served as minister of youth and music at Pelahatchie Church. He has also served as music and youth minister for Calvary and Midway Churches in Meridian, as well as Enterprise Church (Clarke). Mrs. Jenkins is the former Brenda Brady of Meridian, and serves as church pianist for the Oakland.

Randy Belt in Ingalls Avenue Church, Pascagoula recently rendered to preach. He preached his first sermon and was licensed to preach by the church. During the summer, he is on the island of Dominica to participate in a summer missions emphasis. He will enter college in the fall to further his preparation for the ministry. Belt will be available for supply or pastorate in late August, and can be contacted through the pastor, Allen Webb.

E. C. Tucker has resigned his pastorate at Laurel Hill Church and is available for pulpits, supply, revivals and to churches as pastor. Can be contacted at Rt. 4 Forest 39074 or (601) 625-7719.



Major and Mrs. George Berthelson will leave August 15 for Iwakuni, Japan where they will serve as foreign mission volunteers for one year. Their work will be under the direction of the Laymen Overseas Program of the Foreign Mission Board. Bethelson will be attached to MAG-15 at the Iwakuni Air Station where he will serve as an aviator with the United States Marine Corps. Mrs. Bethelson, an elementary teacher, is the former Sarah Reid of Brookhaven. They have three sons: Kyll, Chad, and Shay. The Bethelsons have served in many areas of Baptist work in South Carolina, Florida, and Tennessee. They are members of Brighton Church, Brighton, Tenn.

John W. Cook, pastor of Florida and Georgia churches for the past thirteen years, will be retiring from the pastorate of Morgan Church on August 1. He will live at Decatur where he was pastor for twelve years. He is a native of Abbeville, and Mrs. Cook is the former Ann Collier of Brandon. After August their address will be P. O. Box 64, Decatur, Mississippi 39327. Or they may be reached by telephone at 635-2469. Cook is interested in being used in supply and interim pastorates.

Mississippians Named

Home Board Appoints 33 To Mission Service

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board appointed 33 persons to mission service during the summer meeting here. They appointed three missionaries, eight missionary associates, two US-2 missionaries, and approved 20 mission pastors for pastoral aid.

Named missionaries were: Virginia Downs of New Orleans, La., and Ronald and Elizabeth Loftis of Hope Mills, N. C.

Named associates were: Elmer and Wilma Hatfield of Ottumwa, Iowa; William and Fern Affolter of Des Moines, Iowa; David and Blanca Pena of Atlanta, Ga.; Joe Kelly of Clinton, Miss.; and Craig Wilson of Jacksonville, Fla.

Kathryn and Walter Ferrell of Clinton, Miss., were appointed as US-2 missionaries.

Downs, a native of Shelby, N. C., will continue to serve as assistant director of the Baptist Friendship House in New Orleans for the Home Mission Board's department of Christian social ministries. She is a graduate of the University of North Carolina and received a master of religious education degree from Southern Baptist Theological Seminary in 1977.

David and Elizabeth Loftis of North Carolina will continue to live near Fayetteville, where he will be director of Christian social ministries for the

New South River Baptist Association. The Affolters will live in East St. Louis, Mo., where he will serve as a regional missionary associate for the Home Mission Board's department of cooperative ministries with National Baptists and the Illinois Baptist Convention.

The Penas will serve the First Spanish Baptist Church in Atlanta. Pena, a native of Marin, Spain, was serving as pastor and missionary in Spain. He is a graduate of the Evangelical Cuba Seminary and the Theological Baptist Seminary in Cuba.

Elmer and Wilma Hatfield will serve as language missionary associates in Kotzebue, Alaska, an appointment made by the Alaska Baptist Convention and the Home Mission Board's department of language missions. Prior to appointment, he served as a missionary pastor in Ottumwa and has also served several other pastorates in Missouri, Kansas and Texas.

A native of Memphis, Mo., Hatfield is a graduate of Howard Payne College and received a master of divinity de-

gree from Midwestern Baptist Theological Seminary. Wilma Mathena Hatfield, a native of Gorin, Mo., attended Moody Bible Institute.

Joe Kelly will serve as a missionary associate / student in New Orleans, an appointment made by the Home Mission Board's department of Christian social ministries. A native of Jackson, Miss., he is a graduate of Mississippi College and is now attending New Orleans Baptist Theological Seminary.

Craig Wilson will serve as a missionary associate / student in New Orleans, under appointment by the department of Christian social ministries. Wilson, a Jacksonville native, is a graduate of the University of South Florida and is attending New Orleans Baptist Theological Seminary.

Kathryn and Walter Ferrell were appointed US-2 missionaries to serve in St. Petersburg, Fla., for two years in the board's mission program for college graduates. They will serve the department of Christian social ministries. Both Ferrell and his wife are Mississippi natives and graduates of Mississippi College.

NOBTS Plans Diploma Schedule

"Why doesn't the seminary plan a program for pastors who can't be off their church fields most of the time between Sundays?" a busy pastor asked. He went on to add, "I know I need more training than the high school education I now have, but the demands of my church are such I can't be gone Monday through Friday every week."

Fred Moseley, Director of the School of Christian Training at New Orleans Seminary, responded: "We have just developed in the School of Christian Training a special two-day per week class schedule that will enable a pastor with at least a high school education to complete the work toward a Diploma in Pastoral Ministry in three years. Classes can be scheduled from 3 o'clock Monday afternoon through 10 o'clock Wednesday morning. Such a schedule will allow pastors to drive to New Orleans on Monday and return home on Wednesday in time for the

midweek prayer-meeting service and be on the church field the rest of the week.

Moseley indicated that this special schedule will be implemented just as soon as there is sufficient interest in it to assure an enrollment of 25 to 30 students in the program. He said such an enrollment is necessary because of the cost factor involved in providing special classes according to this schedule. He reported that he has received letters from four prospective students

Washington (EP) — The late Dr. Martin Luther King, Jr., the civil rights leader slain in 1968, has been awarded the nation's highest civilian award — the Presidential Medal of Freedom — by President Carter. The medal is presented to persons who have made special contributions to U.S. security or national interests, to world peace and to cultural endeavors.



Grace Memorial Gulfport Buys Van

J. R. Hurlbert (left), deacon chairman of Grace Memorial Church in Gulfport, presents to Jim Futral (middle), pastor, keys to a new air-conditioned van to be used for church-related activities. Danny Cook (far right), minister of music, and the church youth took the van on July 24 for a mission trip to Indianapolis, Indiana for a ten-day program.

Miss. Residents Staff Camps At Ridgecrest, N. C.

RIDGECREST, N. C. — Eight members of Mississippi Baptist churches are working here this summer on the staffs of the two camps located on the 1900-acre grounds of Ridgecrest Center.

Working on the staff of Camp Crestridge for Girls and Pam Abel and Cissy Smyrl, both Blue Mountain College students from Lowery Memorial Church, Blue Mountain; Carol Szuch Knight, a University of Southern Baptist graduate from Storehouse Church, Hattiesburg; and Denise Ann Ditsworth, a Mississippi College student, and Cindy Brantley, both from First Church, Pascagoula.

Johannie Armstrong, head of the department of health, physical education and recreation at Blue Mountain College, is the assistant director of Camp Crestridge. She is a member of Lowery Memorial Church.

Working on the staff of Camp Ridgecrest for Boys are J. Spencer Mooney, a student at the University of Mississippi from Oakhurst Church, Clarksdale, and Al Ruffin, a Meridian High School graduate from Poplar Springs Drive Church, Meridian.

Camp Crestridge and Camp Ridgecrest are owned and operated by the Southern Baptist Sunday School Board. The camps are located in the heart of the Blue Ridge Mountains of western North Carolina.

Citrus Commission Will Keep Anita Bryant On Job

DENVER (BP) — The Florida Citrus Commission said in a telephone interview here it intends to retain singer Anita Bryant, a Southern Baptist, after two separate consumer research studies indicated that 89 percent of persons interviewed were not affected negatively by her commercials.

"The staff sees no need to change from our established marketing program at this time," said Edwin A. Taylor, executive director of the Florida Department of Citrus, in a prepared statement.

The citrus department is the staff arm of the commission, with offices in Lakeland, Fla., about 250 miles northwest of Miami.

"I believe," Taylor said in his statement, "the reports adequately answer the question of Anita Bryant's continued value as a spokeswoman for our product." She advertises orange juice for the state citrus agency.

The controversy over Bryant's status as a spokeswoman for Florida orange juice arose out of her fight against homosexuality in Dade County, Fla. — a fight spreading to other areas.

In Miami, a spokesman for Save Our Children, Inc., a group Bryant has headed in her anti-homosexuality campaign, encouraged people to write letters, in support of her and praise the Florida Citrus Commission and Department of Citrus for their decision to retain Bryant.

"Be positive, not negative, accusing," the Save Our Children spokesman said. "That's the way to help her."

A citrus department spokesman agreed, saying that some 42,900 letters had come to the agency to date. More than 25,000 were in favor of Bryant, with over 17,000 against, he noted.

Allen Goes To Pontotoc

Wade Allen of Laurel, is the new director of missions for Pontotoc Baptist Association. He comes to the position from the pastorate of Indian Springs Baptist Church in Laurel.

A graduate of Clarke and Mississippi Colleges, Allen earned the master of divinity from New Orleans Seminary.

He has served as pastor of other churches in Mississippi, including: Gulfport, Seminary, Hickory, Meridian, Overt, Heidelberg, Preston, and Ocean Springs.

Allen's wife Betty, will serve as associational secretary.

From February to July, when Allen assumed the post, Winston Ross, pastor of Midway Baptist Church in Pontotoc, served as interim director.

Thursday, August 4, 1977

BAPTIST RECORD PAGE 3

Just For The Record

Cedar Grove Church, Columbia will have homecoming and dedication of the newly renovated sanctuary on Aug. 7. Services will begin with the regular morning worship hour, followed by lunch at the church, with the dedication service at 2 p.m.

Emmanuel Church, Biloxi will observe homecoming day on Aug. 14. There will be dinner on the ground. James Whittington will be speaker and Steve Boyte, music evangelist from Monroe, La., will be in charge of music. The services will be 11 a.m. and 2 p.m.

Wayside Church on June 26 had a note burning at their church. Finley Evans, director of missions for Grenada-Yalobusha Associations, was the guest speaker for the occasion. Taking part in the note burning were the pastor, Larry Kilgore; and the trustees — Darrell Briscoe, John Hill Martin, Sr., and Johnny Tribble. Jim Martin of Grenada was the contractor of the building built in 1971.

On September 1, 1977 Becky Childs will become Director of the Deaf Ministry, Calvary. Mrs. Childs is the teacher of deaf children in the Tupelo Public Schools.

Rock Bluff Church (Smith) will have homecoming day on Aug. 7. Services will begin at 10:30 a.m., no Sunday School. Guest speaker will be W. C. McGee, a former pastor. Dinner on the ground at the noon hour will be followed by singing in the afternoon at 2.

The Youth of Fellowship Church (Lauderdale) recently toured the Baptist Building and the Children's Village in Jackson. After the day in Jackson, the "Little Messengers," a puppet ministry of Fellowship Church presented a program at Antioch Church (Rankin). Mrs. Kenneth E. Walters and Mrs. Jack Scarbrough are the directors of the "Little Messengers" and Kenneth E. Walters is pastor of Fellowship Church.

Leavell Leads Humphreys Assoc. In County Crusade

Landrum Leavell, president of New Orleans Seminary, will be the evangelist leading an August 7-12 Humphreys County Crusade Revival.

The crusade theme chosen by Leavell is "Jesus Christ: The Same Yesterday, Today, and Forever."

Assisting Leavell in leading the crusade will be Sammy Crawford from New Zion Church, Kentwood, La. as music director, Edwin Sudduth from Indianola as organist, and Cindy Turner from Belzoni as pianist.

The revival begins at 8 each night, Aug. 7-12, at the Humphreys Academy Gym in Belzoni.

Martha Kilpatrick Dies In Mendenhall

Martha Irene Kilpatrick of Rt. 2 Mendenhall a pastor's wife, has died due to severe asthmatic conditions.

Daughter of Mr. and Mrs. Freddie Walker of Meridian, she was 28 years old and the wife of Thomas A. Kilpatrick, pastor of County Line Church (Rankin), around seven miles northeast of Mendenhall on Hwy 13. Their children are Joyce Carol, 11 years old and John Thomas, two. Kilpatrick is a May 1977 graduate of Miss. College, and plans to obtain his doctorate in psychology at the University of Southern Miss.

Los Angeles (RNS) — More than 50 parents of members of the Unification Church who support the controversial organization have called for an investigation of possible criminal actions on the part of deprogrammers. Following a rally on the lawn of Los Angeles City Hall, they presented a petition with 53 signatures to Stephen Trott, chief deputy to District Attorney John Van de Kamp. According to the petition, "these groups of persons appear to engage in and/or encourage others to engage in illegal activities including but not limited to kidnapping, false imprisonment, assault and battery, as well as denial of constitutional and civil rights."

Journeymen Include A Mississippian

RICHMOND — The 13th group of Southern Baptist missionary journeymen commissioned at Monument Heights Church here July 22, included one from Mississippi.

The 94 new journeymen will bring to 898 the total number commissioned since the program's initiation in 1965. This group lies in size for the largest group ever commissioned with last year's 94 journeymen.

Kim Johnson, son of Mr. and Mrs. Travis Johnson of Vicksburg, was commissioned as a general office worker doing bookkeeping and promotional work in Limuru, Kenya. Born in Grenada, his permanent address is 510 Elmwood St., Vicksburg MS 39180. He received his BBA at the University of Miss., and is a member of First Church Grenada.

Journeymen are college graduates younger than 27 who work for two years alongside career missionaries in specific job assignments overseas.

Job assignments include teaching, preaching, communications, nursing, youth and student work, office management and many other tasks.

Of the journeymen, 21 were commissioned for East Asia; 18 for Eastern and Southern Africa; 16 for Europe, the Middle East and South Asia; 15 for West Africa; 11 for Eastern South America; nine each for Middle America and the Caribbean, and Western South America; and five for Southeast Asia.

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Martin Leads Montgomery Assoc. In August Crusade

Eddie Martin, evangelist, will lead Montgomery County Association in a united "Spiritual Awakening Crusade," August 14-21, 7:30 nightly. Over 18 Montgomery Association churches are behind the effort, as well as many of the Carroll Association churches. Other denominational churches in the city have assured support.

R. L. and Beth Sigrest, from Yazoo City, will be the featured musical duet team. Services will be held in the Winona High School Stadium.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Associational Day Of Prayer

The first line of denominational effort is the association, which is the most localized grouping of Baptist churches.

Aug. 7 is Associational Day of Prayer in Mississippi, and the Baptist Record would urge churches all across the state to emphasize the ministry of the associations on that day and to remember the local associations specifically in times of prayer.

In Mississippi there are 76 associations, and they are directed by 49 men. Until July 4 there were 50 directors of associational missions in the state; but on that day Therman Bryant, who was engaged in a foster missions program, was called from this earthly life.

Some of these men serve more than one association, and some associations are served by foster missionaries who have other ministries to fulfill in addition to the associational work. The statewide organization of directors of

associational missions has Levon Moore, director of missions in Attala Association, as its president.

As mentioned, some directors of missions are employed by more than one association, and they give full-time to those associations on a permanent basis. The foster missions program is designed to give leadership by a director of missions, though it is on a part-time basis and in addition to other duties. This is especially helpful for some very small associations which otherwise would have no director.

J. Ray Grissett, consultant in the Cooperative Missions Department, is in charge of the foster missions programs. He serves some small associations. In some cases directors of missions in other associations serve as foster missionaries in small associations near their own.

Associational missions work in Mis-

issippi is well organized. Foy Rogers is director of the Department of Cooperative Missions.

Wherever it is in operation, the associational missions effort is the denominational and missions work that is closest to the church. It offers church members the opportunity to be actively involved in missions work in their own communities in addition to being a part of the financial base for associational, state, national, and worldwide missions causes.

The Great Commission does not mention an alternative selection to its mandate. It simply declares that we are to get involved all over the world. The associational missions program is the vehicle every church member has available to become involved in his own locality, where the need is just as great, for people are just as lost there as anywhere on the earth.

Institutional Ministry

All of the institutions of the Mississippi Baptist Convention are to be commended for their dedication to their tasks. They are under the administration of men who are committed to their purposes, and their policies are established by Christian men and women who are elected by messengers attending the Mississippi Baptist Convention.

There are many instances, surely, that could be used as illustrations of the dedicated effort put forth by staff members of our institutions. The writer had a first-hand experience with Mississippi Baptist Medical Center

recently, however, and can report that the quality of work and the attitude there speaks well for the Baptist facility.

It was not the writer but instead the writer's wife who had the hospital stay. From the beginning to the end the treatment and the attitude were first-rate, friendly, and solicitous. This would include the doctors, the nurses, the aides, and the staff.

None of these mentioned knew that the patient had any connection with anybody who was likely to make mention of his or her efforts in a newspaper unless it was the surgeon, who is a

Baptist. Any connection between that case and this newspaper was not discussed with him. Otherwise, the only person who knew the connection was Chaplain Gordon Shamburger, who turned aside from his established area of work a couple of times to visit. A chaplain intern also was in twice.

The fact of the matter is, I was proud of our Baptist hospital as I saw it during the experience I had there. I must commend our Baptist institution of healing here in the state and say to those who were serving in this instance — you served well in the name of Baptists. Thank you.

Letters To The Editor

Instructor Dismissed

Dear Sir:

Your article entitled, "Wayland Instructor Won't Receive Pay," was of interest to me.

President Roy C. McClung is to be commended on the action he took in regard to the dismissal of J. D. Whitaker.

I was sorry that Mr. Whitaker lost his job, but it is sad that so many do not know that alcohol is America's number one hard drug and has the power to create an appetite for itself and then become the master of the individual.

There are a few sobering facts about alcohol that bear repeating occasionally.

Alcohol is involved in 15,000 homicides and suicides annually, plus one-half of all auto accidents and additional 25,000 deaths they cause. Even 40 per cent of the pedestrians who are killed have been drinking. Roughly half of all arrests in the country involve alcohol.

Alcohol causes irreparable damage to the liver, brain, heart and other organs. Some 20,000 people die each year from alcohol-related diseases.

With 9 or 10 million alcoholics, there are few of us without a relative, friend or neighbor for whom alcohol is a problem.

With such a threat to our young people, we should be so thankful for those who discourage that which produces more evil than good.

Sincerely

Mrs. Juarez R. Johnson
(Christian Outreach Director,
Mississippi Woman's Christian
Temperance Union)
1885 Flowers Drive
Jackson, MS 39204

SBC Program

Dear Sir:

While the recent session of the Southern Baptist Convention in Kansas City is reasonably fresh in people's minds, I would appreciate receiving suggestions for next year's program in

Atlanta. The Committee on Order of Business will meet in September and since I am chairing the committee, I would like to go to that meeting with a good cross-section of opinions and ideas from Baptists throughout the Convention. We are most desirous of planning a program that will magnify our Lord while giving proper attention to the purpose of our coming together — to conduct business and receive inspiration that will send us forth to another year of work in His vineyard.

Some new approaches were used at Kansas City. For instance, the various agencies and institutions limited their reports (which were printed in full in the Book of Reports) to 10 minutes during the day meetings and combined their efforts in the evening meetings to present the central theme of the session — "Let the Church Reach Out!" This approach was designed to emphasize what Baptists are trying to do together rather than who is doing it. Did you like this change? Did the satellite presentation from Hong Kong make an impact? Was the use of drama and the increased use of visuals on the big television screens effective in presenting the work of Southern Baptists? Did you find these methods of presentation inspiring? Responses to these questions will be of much help as we work on the program for Atlanta.

If your readers have specific suggestions as to speakers or format, please share them with us. I cannot acknowledge these responses individually since I do not have secretarial help, nor can all suggestions and ideas be implemented, but I will assure anyone writing me that every proposal will be presented to the committee and receive careful and prayerful consideration. Your response at this stage of planning will be most helpful.

Marian G. Grant (Mrs.)
P. O. Box 10594
Raleigh, N. C. 27605

Will They Listen?

Dear Sir:

I am Minister of Music and Youth at Poplar Springs Drive Baptist Church in Meridian. Before being called into the Ministry, I was a broadcaster for 20 years, working in all areas, including radio station manager for 12 years and a past president of the Mississippi Broadcasters Association.

Your editorial of Thursday, July 21st, stated that two officials of the association repeated the admonition that they need specific illustrations of problems that they can convey to the network executives... that they are in contact with the networks daily and they are heard. That sounds good.

I challenge the broadcasters to begin with two "specific illustrations," both of which were mentioned in your editorial. "Mary Hartman, Mary Hartman" and the proposed "Soap" are two vivid "illustrations" which should be banned from the air forever by broadcasters with any degree of moral fibre. I challenge them first to complain to the networks and second to cancel both these programs. This would be an excellent start. Mississippi COULD lead the way for the entire nation, IF, broadcasters are really

of good faith! I challenge Mississippi Baptists though, to watch and see what happens.

The replies to my efforts have been from station management stating their hands are tied that they must carry a specific program, from the networks no reply at all, and from the FCC a form reply placing the responsibility on station management.

In the case of suggestive lyrics of records, it is even more simple. Each station manager controls what is aired on his station. It is solely the responsibility of station management and ownership for the type of music fed its listeners. I challenge radio station managers to clean it up. Chances are many of them are so engrossed in the profit and loss statement they are not aware of what's being heard on their station. As far as "specific illustrations" are concerned, it would not take any Christian 15 minutes to tape any number of suggestive lyrics from 90 percent of radio stations ANYWHERE. If "specific illustrations" are needed, they can certainly be supplied!

I love broadcasting for it was my life for 20 years and still is a big part of it. I have many friends in broadcasting, but it is time for broadcasters to choose. I Kings 18:21 says "if the Lord be God, FOLLOW HIM... but if Baal, then follow him." The choice is clear, we cannot ride the fence.

Sincerely,
Jack Cochran
Meridian

Energy Conservation

Dear Sir:

In Romans 13, Paul admonishes his brethren in Rome to "... be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God..."

During last winter's severe weather many of our churches were asked to discontinue Sunday night and weekday church activities to conserve energy. As good citizens our churches responded to the request. All developed countries, and especially the United States, are facing serious energy problems. No permanent solution has been discovered or adopted.

As Christians we are concerned with being good citizens and, of all people, we should be concerned about the "unnecessary" waste of any energy resource. We need to prepare our homes to conserve energy. However, one of the worst wasters of energy I have found in Mississippi is some of our church buildings. Church buildings can be insulated to save energy and make for greater comfort as well.

May I offer several suggestions that will help all mankind by conserving energy?

1. Select and elect an energy conservation committee and ask them to study carefully and report on ways the church can save energy. The local utilities will be glad to cooperate with your committee in making such a study of your facilities.

2. Insulate walls and attics.
3. Put up storm windows and doors.
4. Enlist all church members to cooperate in an effort to turn off lights,

Book Reviews

WHEN BLOOD FLOWS, THE HEART GROWS SOFTER by Jeanette Lockerbie (Tyndale, 218 pp., paper) Stalked by Communist marauders, ravaged by disease and starvation, Cambodia, ancient stronghold of Buddha, experienced a political upheaval and spiritual explosion still being felt. From the beginning of Protestant missionary work in Cambodia in 1923, it was rated as one of the world's most difficult and unyielding mission fields. Then, beginning in 1971, came a 4½-year period of amazing and genuine responsiveness to the gospel. An abundant harvest of vibrant Christians sprang up seemingly overnight. When Mrs. Lockerbie was commissioned to write about what God was doing in Cambodia, her efforts to enter the country coincided with the fall of the government. Consequently, the information for this amazing and inspiring book she obtained by interviewing persons newly evacuated from the war-ravaged land.

THERE IS A SOLUTION TO YOUR MONEY PROBLEMS by Dale E. Galloway (Regal, 143 pp., \$2.95) The author tells you how you can stop worrying about money problems. One section on "How to Stretch Your Dollars" will teach you ways to save money on food, medical expenses, clothes, car, vacation, utilities, etc. "Guidelines for Investments" tells you how you can prepare for investing your money effectively.

BETTER BIBLE STUDY by A. Berkeley Mickelsen and Alvera M. Mickelsen (Regal, 176 pp., \$3.50) The subtitle is "A Layman's Guide to Interpreting and Understanding God's Word." This book is written in clear and helpful terms for the alert layperson who wants to go a bit further, dig a bit deeper, and grow a lot more. It will help you study the scriptures with new understanding and confidence.

THE ART OF LEARNING TO LOVE YOURSELF by Cecil G. Osborne (Zondervan, 154 pp., \$5.95) This book offers guidelines for building a better self-image, and achieving a greater degree of self-love and self-approval in such chapters as: Most People Dislike Themselves—Whether They Know It or Not; How Guilt, Shame, and a Feeling of Inferiority Create a Weak Self-Image; How To Tell If You Lack a Proper Self-Love; Steps in Learning to Love Yourself and Take the Risk.

A GUIDE FOR NEW TESTAMENT STUDY by William W. Stevens (Broadman, 439 pp., \$7.50) An overview of the New Testament, this book brings together into a single narrative of the life of Christ material from the four Gospels. Materials from various sources are combined for easy use. Any person who wants to gain a systematic understanding of New Testament content will find the book helpful.

HE GAVE US A VALLEY by Helen Roseveare (InterVarsity, \$3.95, 188 pp.) This is Dr. Roseveare's own story of her work as a medical missionary in Zaire. Born in England, she went to Africa in 1953. When independence, rebellion, and civil war came to the Congo, she was forced to leave. In 1966 she returned to establish the Evangelical Medical Center in northeast Zaire. Between 1966 and 1973 there were seven years of struggle with the after effects of civil war. HE GAVE US A VALLEY is a story of the frustrations, failures, and triumphs of those seven years. (Dr. Roseveare now travels and lectures. She is on the staff of a college in Scotland.)

TV Series

NEW YORK (RNS) — John J. O'Connor of The New York Times said in a report on "Soap" that "the early rumblings about the series are serious and ominous. When 'Soap' finally gets

heat, and air-conditioning when not needed.

5. Design and build all new buildings for energy efficiency.

6. Be sure all windows are closed securely that do not have storm windows. Caulk around windows and doors.

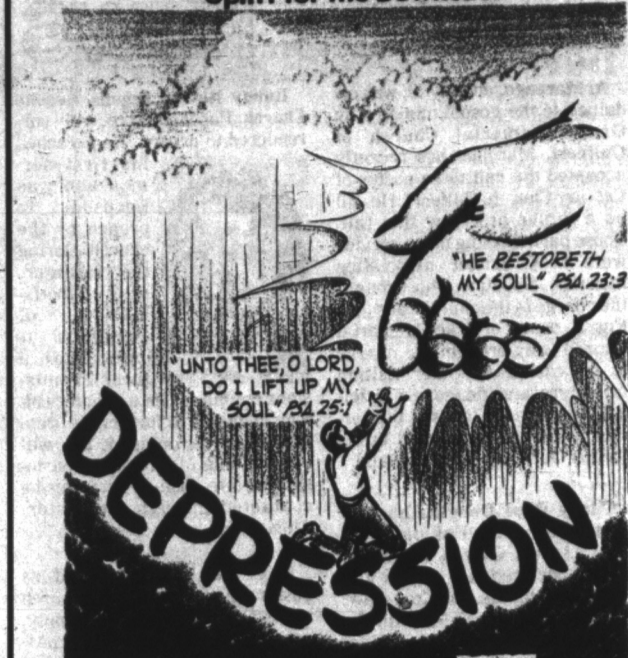
7. Help your people recognize that all "waste" is not only UnAmerican, it is UnChristian!

During these warm summer months is the proper time to prepare for winter. Insulation, however, helps you both summer and winter! In the long run, these measures will pay for themselves in energy conservation reflected in lower gas and electric bills.

Our national leaders have asked for our help in energy conservation and I want to urge every church, as a part of your Christian citizenship responsibility, to deal with this matter as soon as possible.

John Alexander, Director
Stewardship and Cooperative
Program Promotion,
Mississippi Baptist Convention
Board

Uplift for the Downcast



Faces And Places

By Anne Washburn McWilliams

I'm glad Mama decided to spell my name, Anne with an 'e', in the English way, for I have always been fascinated by England and the English.

Though I have read many books about England, this is only my second visit here. My first was in 1955, when the Baptist World Alliance met in London. Then I was with a tour group led by Louie Farmer of Hattiesburg. (We called ourselves the FFF's — Farmer's Frustrated Fifteen.)

The most memorable event of my 1955 week in London was a visit to the Romford Baptist Church on the north-east edge of the city. After the service, each of us ate lunch with one of the church families.

In the home of Mr. and Mrs. Eric Bedford and their daughters, Mary and Jean, I received a gracious welcome. Mary's fiancée, Peter Herniman, was also a guest. We drank tea in the living room. Then as we ate lunch we could look through the open door and admire the old-fashioned flowers in the back yard. Mr. Bedford, who worked for the Ford Company, and who reminded me of Daddy, took us for a ride in his small English Ford.

We attended Sunday School, held in the afternoon for the children. That night some of the young people walked with us to the railway station. In farewell, we joined in singing "Blest Be The Tie."

For 20 years I exchanged letters with Mrs. Bedford, until her death two years ago. She wrote me about events in the Romford Church, and in her family — of her husband's death, of Mary and Peter's marriage, of Jean's world travels, of the arrival and accomplishments of her grandchildren, of the death of Godfrey Robinson, the Romford pastor I had met.

Two Sundays ago, I once again visited the Romford Church on Main Road. Joan and I took the underground to Liverpool Station, and from there rode a train to Romford, a journey of about half an hour.

A deacon, Mr. Grove cordially welcomed us and introduced us to the minister, Norman Wright, with whom I had had some correspondence. He said that he remembered with much pleasure the visit of the First Church, Jackson choir, with Larry Rohman and Larry Black, some 5-6 years ago, and sends them warmest greetings.

It was sad to realize that Mr. and Mrs. Bedford would no longer be there, but I was looking forward to seeing Mary and Peter again. Suddenly Mr. Grove said, "Here comes Mary now!" Actually she had changed little,

though so many years had passed. Time had changed me — that's for sure — but Mary said she knew me immediately.

Mary and Peter (a lawyer) are both very active in the work of the church. He was shaking hands with people in the balcony. We sat with her during the song service. But she left to teach in the Sunday School that is now held for children during the sermon time.

From the church we walked with Peter to their nice two-story home on Lodge Avenue. Mary was already there, waiting to serve us a cup of tea. Like her mother, she is a good cook. Mrs. Bedford had served trifle for dessert, but Mary gave us black currant pie which followed roast beef, English peas, carrots, baked potatoes and cabbage.

Christine, dark-haired and 16, washed dishes while we photographed the others in the garden, among roses as tall as they were.

Graham, blonde and 12, showed us his cricket bat and tried to get through my thick skull the rules for playing the game.

When we left at 3, Peter promised to take us soon for a drive to see the Essex countryside.

In 22 years there have been changes in London, though much of course is as it has remained for hundreds of years. There is more traffic, more noise. There are more people of all nationalities. The biggest change I can see is in the number of tall, modern buildings. The visible scars of World War II that I saw in 1955 have virtually vanished. In the bomb craters there are now skyscrapers. Though I can't really say this from personal experience, I believe the night life around Piccadilly Circus is wilder than it was 20 years ago.

There have been some changes at Romford Church. The sanctuary has been redecorated. The membership has grown to 600. The time of the Sunday School has changed. The trees in the churchyard are taller, and, if possible, the roses are more beautiful. The Bedfords and Mr. Robinson are no longer there.

But some things never change. The missionary spirit is still alive in the church. A missionary from India was the chief speaker for the day. We sang there, as in our Clinton GA, "We've A Story to Tell to the Nations."

The warmth of Christian fellowship is still there — the love that Christians have for each other and for others, the love "lie that binds."

For Jesus is the same — "yesterday, and today, and for ever."

Uproar Builds On "Soap"

on the air, ABC could find itself coping with a public uproar.

After viewing pilot episodes of "Soap," a number of ABC's affiliates publicly criticized the series and some have declined to run at least some of the early programs.

Donald H. McGannon, president and chairman of the Westinghouse Broadcasting Company, informed ABC-TV president Frederick S. Pierce in a letter that Westinghouse's WJZ-TV in Baltimore would not televise at least the first two episodes of "Soap."

"The impression left by the two pilots is that there are no limits to what 'Soap' will be allowed to do," Mr. McGannon said. "It would appear that the series intends to break new barriers with constantly increasing leering sensationalism under the guise of comedy and satire on an ever-expanding basis."

He said the program was not acceptable to the management and its TV viewers.

Dale Moore, president of KMVT in Twin Falls, Idaho, was quoted as saying, "It's not a new frontier; it's a new sewer."

George Koehler, head of WHTN-TV, Huntington, W. Va., is said to have called the new series "a dirty joke. You don't walk into a stranger's living room and tell a dirty joke."

The New York Times television critic observed that "Soap" is being

seized upon by some broadcasters as just the product that, inadvertently, could clean up television programming content." He noted that the offbeat content of the series "already has broadcasters talking and worrying about the series' generating a widespread backlash against the 'new permissiveness.'"

In his article, Mr. O'Connor said that television is now "being bombarded with unprecedented criticism of its content, particularly in the areas of sex and violence."

"Even the National Association of Broadcasters, the protective lobbying arm of the industry, has moved toward amending its television code with 'more serious warnings about offensive programming,'" Mr. O'Connor said.

The Times' writer also noted that Mr. McGannon of Westinghouse has long been a critic of network decisions and policies and has urged the Federal Communications Commission to investigate the "current dominant role of the networks in television." Mr. McGannon has also advocated more time for local stations.

"McGannon is clearly demonstrating to all broadcasters that local stations can retrieve network time by simply exercising their right to preempt network programming," Mr. O'Connor said. "That underused tool becomes potentially significant."

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Renewing The Covenant With God

By William J. Falls
Deuteronomy 26; Joshua 24

A pastor once told of a woman who said to him, as the visiting minister, "I have been coming to this church for six years." When he asked whether she was a member, she replied, "No, but I come regularly." The church provided something that she enjoyed or appreciated enough to attend its service regularly. But she had never been willing to commit herself to God as a believer and to the church as a member. She was willing to be seen at worship, to get whatever the church would give, but she was not willing to identify herself with that congregation and support its work with her witness and gifts. She refused to make a commitment to the Lord. This lesson focuses on the Israelites who needed to renew



their commitment.

"Choose You This Day" (Josh. 24:14-15)

Near the end of this chapter (v. 29) we read that Joshua died soon after this meeting with the people when he was one hundred ten years old. So this gathering was a very significant one; all the leaders and officers of the people were there and "presented themselves before God." It was a religious occasion. From verse 2 through 13 Joshua spoke for God in reviewing their history, from Abraham's leaving the other side of the Euphrates River for Canaan to up the Israelites taking over that land from various nations. Time and again, the Lord blessed, delivered, and empowered the people when they faced great opposition and when they did not merit his help.

Then in verse 14 Joshua urged the people to discard any idols they might have inherited from Mesopotamia or Egypt and serve the Lord "in sincerity and in truth." Knowing that they could not serve two masters, Joshua threw down the gauntlet in a daring way: "If it does not please you to worship the

Lord, choose here and now whom you will worship" (NEB). They should make up their minds once for all and live by their decision. Regardless of that, Joshua and his family would serve the Lord.

"We Will Serve The Lord" (vv. 16-24)

Then came the people's glib response: "Far be it from us that we should forsake the Lord" (RSV). The very idea! How could Joshua think they would turn their backs on the Lord! Then they recited some great things he had done.

But Joshua knew that mere words came easy, and he declared sternly that they were not able to serve the Lord because he was holy and required absolute loyalty. He would not tolerate their hypocrisy and deceit. His inevitable judgment would come even though he had blessed them earlier. Then the people responded with more earnestness, and Joshua pointed out that they would be witnesses against themselves if they forsook the Lord. To prove the sincerity of their words, they must destroy any idols they had and

really turn their hearts to God. Joshua Made A Covenant (vv. 25-28)

When the people seriously committed themselves to "the Lord our God," Joshua made a record of the agreement. This "covenant" idea was practiced at that time between a great king and his vassal kings. So, the people of that day understood it better than we. The covenant probably included a statement of the gracious acts of God, and the "statute" and "ordinance" (v. 25) were the obligations of the people and perhaps some instructions for reviewing the covenant on certain occasions.

After writing "these words in the book of the law of God," Joshua set up a dramatic reminder — a huge stone monument under an oak tree. The written covenant would be seen only occasionally, but anyone in Shechem could see the stone. It would be a witness; both the words of the Lord and the response of the people had been made in the presence of the stone. As that great day ended, Joshua dismissed the people to their assigned places.

Life and Work For August 7

God Is To Be Taken Seriously

By Bill Duncan, Long Beach, First

Exodus 20:7; James 3:9-10;
Malachi 1:10-14; Matthew 6:9-10

The Third Commandment is primarily directed to the misuse or irreverent use of God's name. A person can take His name in vain not only by a spoken word but also by their attitude or action. Obviously, profanity does take the Lord's name in vain. Profanity robs or empties the name of its worth and the significance that it ought to have. The name of God cannot be taken into the pits of filth and retain the same sense of wonder and charm that it ought to exercise over our lives.

The most serious effect of profanity is upon the sinner, not God. The individual who trifles with the name of God is the one who eventually must bear the ill effects of his words.

The name had more significance in Israel than for modern man. The name of a man stands for the man and not for our conception of him. "The name" can be equated with God. God has many names. How many can you suggest? Do you know what they mean?

His name is not to be treated in such fashion as either to suppose that it is insignificant in content or to lead others to conclude that the Lord's name is meaningless. Many Bible scholars have concluded that the Commandment is a warning against using the name of the Lord to attest to

something that is false. To swear by the Lord's name was quite acceptable and popular in ancient Israel. Failure to hallow the revelation that had come to Israel and to abandon the worship of the Lord was to profane the name. One's attitude toward the name was synonymous with one's attitude toward the revelation of God.

In essence, the Commandment deals with the sincerity of religious commitment. A person's faithfulness to God is reflected in his attitude toward the sacred.

Your manner of speech may reflect a violation of the Commandment. We reflect our sincerity in the many ways we speak of God, not just in profanity. Do you really want God to "damn" that with which you are angry? Some words are habit or a part of a culture. But we need to be careful what we say.

Your way of life may reflect that you are guilty of taking the Lord's name "in vain." For example, when a person joins the church and is not born again, he takes the name of Christ and it is taken for "emptiness of nothingness" because he does not allow Him to transform his life.

Any commitment less than the absolute sincerity of faith is a serious violation of this Commandment. An attitude of indifference or unconcern betrays one's attitude toward the name of the Lord.

Malachi spoke out against the misuse of God's name in worship. The prophet charged the priest with de-

spising the name of the Lord. They did this by offering polluted bread or food upon the altar. The people were to offer the best to the Lord. Such offerings as blind animals, etc. were not acceptable to the Lord.

Jesus taught us to pray, "Hallowed be Thy Name." We have said it many times, but do we know what it means? The word "hallow" has something to do with holy. The basic meaning of holy is separate or different. This prayer petition means, "Let God's name be treated differently from other

names; let God's name be given a position which is absolutely unique." Barclay says that the prayer means, "Enable us to give to Thee the unique place which Thy nature and character deserve and demand."

In the catechism that Martin Luther wrote, he asks, "How is God's name hallowed amongst us?" His answer was, "When both life and doctrine are truly Christian. When our intellectual convictions and our practice actions are in full submission to the will of God, we are as sincere as we should be."

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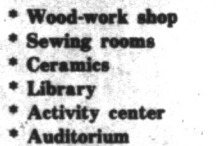
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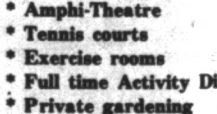
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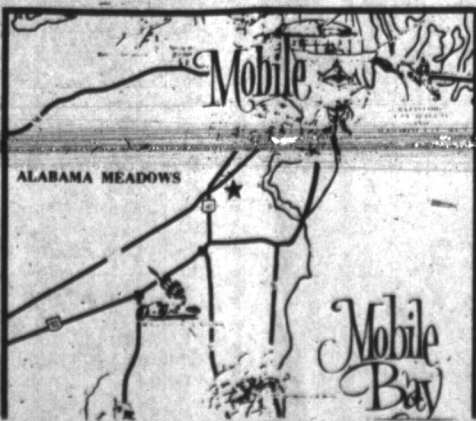
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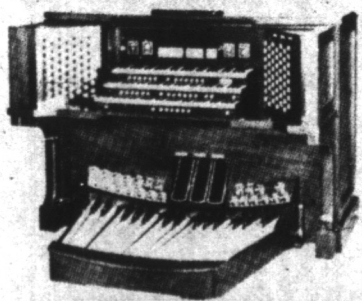
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Revival Dates

First Church, Sledge: August 7-12; Billy L. Foley, pastor Falkner Church, evangelist; Ray Simpson, minister of music; Oakhurst Church, Clarksdale will direct the music; services 7:30 p.m. nightly; Billy J. McDaniel, pastor.

Linn Church, Doddsville: starts Aug. 7; services at 10 a.m. and 8 p.m.; Calvin Hazelwood, pastor of Christ Church, Houma Louisiana, evangelist; Randy Curtis, also of Houma, will lead singing; annual homecoming the 7th.

Bunker Hill Church, Columbia: Aug. 7-12; Monday - Friday services 10:30 a.m. and 7:30 p.m.; James Walker, pastor of Calvary Church, Columbia, evangelist; J. R. Blakeney, minister of music of Francis Church in Palatka, Florida, guest music director; David Perry is pastor.

Weathersby Church (Simpson): August 7-12; Sunday service 11 a.m.; dinner on the ground at noon with afternoon service at 1:30; Monday - Friday services 7:30 nightly; Bob Roberts, pastor, Siloam Church, Magee, evangelist; Bob Yates, pastor.

Pine Grove Church (Simpson): Aug. 7-12; Sunday 11 a.m. and 1:30 p.m.; weekdays 7:30 p.m.; lunch will be served in fellowship hall at 12 noon on Sunday; Vernon May of Madison, evangelist; Paul Padgett, music director of FBC Magee, music evangelist; B. E. Padgett, pastor.

Mt. Zion Church, Independence: Aug. 14-19; evangelist, Mel Craft, Tylertown Church; music, Dick Evans, Faith Church, Monroe, La.; services 10:30 a.m. and 7:30 p.m.; Roy T. Myers, pastor.

Good Hope Church (Winston): July 31 - Aug. 5; in progress now; 7:30 Raymond Parkin, pastor Crestview Church, Hattiesburg, evangelist; Mike Rogers, South Louisville, music evangelist; Sunday services 11 a.m. and 7 p.m.; during the week, 10:30 a.m. and 7:30 p.m.; W. A. Troutman, pastor.

First Church McLaurin (Lebanon): Aug. 7-12; Randall Poss, evangelist; weekday services 10 a.m. and 7 p.m.; nursery will be provided; homecoming will start off revival; services at 11 a.m. followed by lunch at the church; Jerry Wise, pastor.

Arbor Grove Church, Houston: Aug. 7-12; George C. Johnson, Jr., pastor of First Church, Bolivar, Tenn., evangelist; services 7:30 p.m.; B. Eugene Stewart, pastor.

Immanuel Church, Batesville: Aug. 7-12; Ron Seearn, evangelist, pastor of Graham Heights Church, Memphis, Tenn.; services 8 p.m.; Travis Burns, pianist; Dan Stroud of Lambert is pastor.

Union Church, Seminary: August 7-12; Tony Preston, a student at Southwestern Seminary, evangelist; Lawrence Trigg, church music director, will lead the music; Sunday services at regular time; Mon.-Fri. services 11 a.m. and 8 p.m.; Julian Thompson, pastor.

New Hope Church (Franklin): July 31 - Aug. 5 in progress now; 7:30 p.m.; Jim Futral, pastor of Grace Memorial Church, Gulfport, evangelist.

Ora Church (Lamar): July 31 - Aug. 5; in progress now; Hassell Garrett, evangelist, Ft. Payne, Ala.; W. C. Rainey, song leader, Petal; homecoming the 31st with dinner on the ground; 7:30 p.m. services during the week; H. L. Deason, pastor.

Georgetown Church (Copiah): Aug. 8-14; homecoming on the 7th; Bud Swindle, pastor Heucks Retreat Church (Lincoln), evangelist; Don Blackwell, Magee, music director; services 7 a.m. and 7:30 p.m.; John O. Engle, pastor.

Hopewell Church, Little Rock: Aug. 7-12; Larry Kennedy of Amory will be guest evangelist; Allen Hill of Union will lead singing; services 11 a.m. and 7:30 p.m. daily; Wayne Edwards, pastor.

Cedar Grove (Marion): July 31 - Aug. 5; in progress now; services daily at 7 a.m. and 7:30 p.m.; J. Roy McComb, First Church Columbia, evangelist; Lloyd Mims, Collins, will lead music; Phillip Fortenberry, Columbia, will be guest accompanist; Aug. 7 homecoming services 11 a.m., dinner on the ground, and dedication service for remodeled sanctuary at 2 p.m.; J. Courtney Selvy, pastor.

Calvary Church, Pascagoula: August 7-10; Ralph H. Young, evangelist; Sunday services 8:30 and 11 a.m., and 7 p.m.; Monday night 6:30 a hot dog supper for children eight through 12 years of age with revival service at 7:30 p.m.; Tuesday and Wednesday night services 7:30 with an after service youth fellowship on Tuesday and a covered dish meal planned for 6:30 on Wednesday; James V. Miller will direct youth choir and congregational singing accompanied by Mrs. Van Graham and Mrs. Vicki Hollingsworth; Mrs. Byron Mathis will direct the sanctuary choir; Byron E. Mathis, pastor.

Pleasant Hill Church (Lincoln): Aug. 7-12; Sunday services 11 a.m., lunch, service at 1:30 p.m.; weekday services 10:30 a.m. and 7:30 p.m.; evangelist, Billy Murphy, pastor of Salem Church (Walthall); Thomas Moak, minister of music at South McComb Church (Pike), leading the singing; Riley Hinton, pastor.

Jupiter Church (Simpson): July 31 - Aug. 5; in progress now; Henry J. Bennett, pastor of Byram Church, evangelist; Kathy Waltman, song leader; Sunday services 11 a.m. and 1 p.m.; no evening service; services 7 p.m. Monday - Friday; pastor is R. G. Stewart.

County Line Church (Copiah): Aug. 7-11; Sunday morning service at 11 and evening services through Thursday at 7:30; John M. McGinnis, pastor FBC Reidsville, N. C., evangelist; Roger Stacey, recently called pastor.

Liberty Hill Church (Panola): Aug. 7-12; in progress now; Eugene Howell, pastor Locke Station Church (Panola); W. T. Wilson, music director at Liberty, will direct music; after morning service on the 7th will be a basket lunch with an afternoon service at 2 p.m.; weekday services 10:45 a.m. and 7:30 p.m.; James L. Bailey, pastor.

New Hope Church (Lafayette): Aug. 7-12; two services on Sunday; services 7:45 p.m. Monday - Friday; Ira Perkins from Covington, Tenn., speaker; Sonny Smith, song leader; Mrs. Joyce Davis, pianist; J. W. Massie, pastor.

Calvary Church, Columbus: Aug. 21-26; services 12 noon and 7:30 p.m.; light lunch available at noon at \$1.00 per plate; James Fancher, fulltime evangelist from Jackson, will preach; Billy Fancher, Calvary's minister of music, will be in charge of music; children's choir planned each evening under direction of visiting preacher; youth fellowships on Monday and Thursday evenings; Jerry Stevens, pastor.

Kendrick Church (Alcorn): Aug. 7-12; services daily at 10:30 a.m. and 7:30 p.m.; evangelist, Ray Newcomb, pastor of First Church, Millington, Tenn., formerly from Corinth; Tim Poindexter, youth of Kendrick, will lead singing; Sunday morning will honor senior adults and have fellowship lunch for them; W. C. Gann, director of Missions, Alcorn, will bring this message; day of prayer for our directors of missions, Gann will receive recognition in service; Newcomb will begin with evening service; Roy R. Marshall, pastor.

Bethel Church (Jones): Aug. 7-12; W. C. Burns, pastor South Garland Church in Texas, evangelist; Donald Gatlin, music director Bethel Church, will lead music; Sunday services 11 a.m. and 2 p.m. with old-fashioned day and dinner on the ground; Monday - Friday 7:30 p.m.; Jimmy Collins, pastor.

Hickory Church (Newton): July 31 - Aug. 5; in progress now; 10:30 a.m. and 7:30 p.m.; Ed North, pastor of First Church, Quitman, evangelist; Randy Posey, full-time music evangelist, Pascagoula, song leader; David L. Sellers, pastor.

Rocky Point Church (Leake): Aug. 7-12; homecoming Sunday beginning 10:30 a.m.; singing in afternoon, Foy Rogers, evangelist; Barry Swartz, leading the music; services Sunday - Friday at 7:45 p.m. and Monday - Friday at 10:45 a.m.

Chunky Church (Newton): Aug. 7-12; weekdays 10:30 a.m. and 7:30 p.m.; Sunday 11 a.m. and 7:30 p.m.; Eugene Dobbs of FBC Philadelphia, speaker; Kent Crider of Chunky, music leader; Curtis L. Guess, pastor.

Braxton Church (Simpson): August 8-14; services 7:30 nightly; Reed Lynn, pastor of First Church, Wetumka, Oklahoma, evangelist; Joe Vallandingham, music director of First Church, Wetumka, Oklahoma; Pat Bufkin, pastor.

Liberty Church, Flowood (Rankin): July 7-12; Max Jones evangelist; Lee Faulkner will lead the music; Sunday services 11 a.m. followed by dinner on the ground and a sing, plus 7 p.m. service; nightly services at 7:30 p.m.; Harold McLendon, pastor.

FBC Wiggins: Aug. 7-12; R. L. and Beth Sigrest, music evangelists; six guest ministers and the pastor will speak; Sunday services 11 a.m. and 7 p.m.; Monday - Friday 12:15 p.m. and 7 p.m.; James W. Street, pastor.

Olive Church, Lumberton: Aug. 7-12; Robert Gunn, evangelist; Jerry Todd, music evangelist; services 7:30 p.m.; Dennis Allen, pastor.

Crooked Creek Church, Silver Creek: Aug. 7-12; Sunday services all day with dinner on the ground and no night service; weekday services 10 a.m. and 7:30 p.m.; Charles Dampier, pastor of Iuka Church, evangelist; Freeman Pierce, pastor.

Mars Hill Church (Amite): Aug. 7-12; Sunday services 11 a.m. and 1:30 p.m.; weekdays 11:30 a.m. and 7:30 p.m.; J. B. Miller, FBC Carthage, evangelist; Jimmy Cutrell, FBC Gulfport, music director; Ellis Richardson, pastor.

Devotional

What's A Handkerchief For?

By Kermit McGregor, Pastor, Temple Church, Hattiesburg
Luke 19:11-28

On his way from Jericho to Jerusalem Jesus verbalized a parable deflating the political aspirations of a confused crowd. Instead of establishing the Kingdom immediately He was destined to go on a long journey to RECEIVE His Kingdom and to RETURN. When He returned it was not just to demonstrate "lordship over subject nations" but to execute an inevitable "destruction of rebellious citizens, and a rigid scrutiny of the servants' faithfulness" (Alexander MacLaren).

Before the departure NOTE THE ALLOCATION! Each servant was given "a pound." Numismatists vary in an interpretation of ancient and contemporary worth yet the message is the same. Each was to "trade with these till I come" (RSV). Each was to "invest" for his benefactor. After the departure, NOTE THE OPPOSITION! Jewish rulers often went to Rome to be confirmed as the chosen representative of the Empire in Palestine. When Archelaus went to Rome in 4 B.C. to succeed Herod the Great a protest followed by Herod Antipas and his followers. A disciple of our Lord must also be cognizant of Satan's opposition to the King and obedience by his subordinates.

As the nobleman returned triumphantly NOTE THE EXPECTATION! "When he returned... he commanded his servants... to be called to him, that he might know what they had GAINED by trading" (RSV). He expected faithfulness, productiveness, growth, development and a multiplication of assets. When the Lord Jesus Christ trusts us as stewards He expects the best. Two servants were found to be "trustworthy" and were given larger responsibilities. Thus, there was COMMENDATION!

Alas one representative servant was foolish resulting in CONDEMNATION. Somehow he rationalized that preservation meant reservation. He complimented himself on keeping "it put away in a handkerchief" (NEB). He defended his action because all the profit was to be returned to the owner anyway. Helmut Thielicke said his basic idea was "I can wrap my religion in my handkerchief and conserve it." The reply is "you scoundrel, your own words condemn you!" (Phillips).

So what's a handkerchief for? To politely wipe unsightly deposits from the nose, face, eyes, etc. or to pleasantly wear as an ornament. It was never intended as a depository.



Harrisburg Tupelo Group Goes To Montana

A group from Harrisburg Church, Tupelo left July 28 for a working-preaching mission trip to First Church in Miles City, Montana where Davis Eppes is pastor. Beginning on July 31 to continue through Aug. 5, the mission includes a revival, painting the church, and backyard Bible study. Pictured are Mr. and Mrs. C. S. Poole; Mr. and Mrs. Adrian Green, Cindy and Terri; Mr. and Mrs. Willie Harris, Dennette and Elizabeth; Mr. and Mrs. Stanley Spradling; Mr. and Mrs. Criss Armstrong; and Rev. and Mrs. Ulvie Fitts, Joyee and Nathan. Not pictured are Mr. and Mrs. J. C. Gillentine and Susan Harris. Robert L. Hamblin is pastor.



Chester Swor



Ken Medema



Mississippi Baptist Youth Night
7 P.M. — August 12, 1977
Mississippi Coliseum — Jackson



Cindy Malone
Jackson's
Junior Miss



Bob Tyler
Athletic Director,
Head Coach MSU